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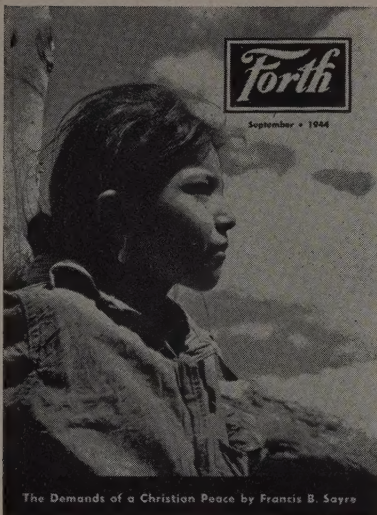
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The Demands of a Christian Peace by Francis B. Sayre

Josef Muench
FORTH COVER: The American Indian, typified by the forward-looking Navajo girl on the cover, is one of the recommended topics for discussion during the coming year. Also in this issue is a selected reading list (pp. 24-25) and a special pictorial Indian map (pp. 18-19). Drawn by a young Negro artist, this map is available in wall size in color at 25 cents a copy. Later this month, the National Council will issue an American Indian Packet (price 35 cents) containing essential materials for leaders. Included in the packet will be *The Churchman Looks at the Indian: A Guide for Leaders of Adult Groups*; *Sons of the Great Spirit*, a new illustrated pamphlet in the series *Building the Church Around the World*; *Indians Today*; *This Is the Indian* by Earle F. Dexter, and other helpful pamphlets. During the coming months **FORTH** will present special timely articles on the Church's Indian work which will be of especial interest in connection with this study.

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The Soldier's View Of Missions



From "Reveille"

THOUSANDS of laymen, now in the uniform of their country, are seeing the work of the Church overseas for the first time. For many it is a unique experience finding enthusiastic expression in their letters home. Excerpts of a few such letters are printed here. FORTH readers are invited to share their letters from servicemen with the whole FORTH family. Letters sent to the Editor of FORTH, 281 Fourth Avenue, New York 10, N. Y., will be promptly acknowledged and returned.

A Private Somewhere in Alaska

When I was a youngster back there in Sunday School you used to tell us all about missionaries, but I'm afraid it didn't mean much then. Since I have been here though and talked to them it means quite a bit. They really have a job to do trying to teach under conditions up here. Poorly paid, poorly clothed but always cheerful. They are doing wonderful work among these ignorant natives.

A Captain in the South Pacific

As you can see by the new A.P.O. 913 we made a move recently and exchanged our small, flat island for a larger one with mountains. I'll never be able to see an idealized Hollywood version of these South Sea Islands without thinking how homely the natives really are. However, their hearts are in the right place and they are, for the most part, Christians. In fact Sunday is really a quiet Sabbath day and it comes as a queer surprise to hear them sing "Rock of Ages" in broken English.

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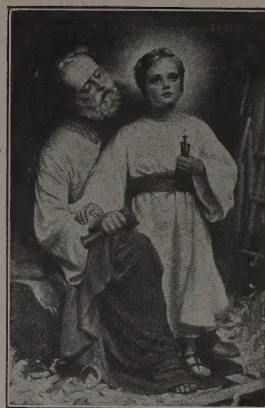
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Li Luk Wa, Chinese head of a Church of England school for the deaf in Hongkong, is now in the United States teaching special classes for the deaf in the public schools of Toledo, Ohio. Coming to America in 1941 for special study in methods of

teaching the deaf she completed work for a B.S. degree at St. Louis's Washington University. She also studied at Vassar and at Windham House, New York, Church training center for women, on a United Thank Offering scholarship.

The Demands of a Christian Peace

By FRANCIS B. SAYRE

Diplomatic Adviser, UNRRA

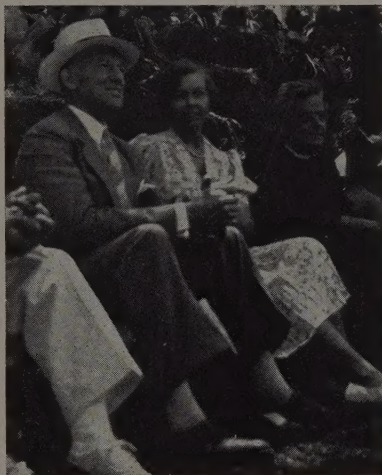
IT is a good time for Christians to be alive. Through these perilous days when everywhere around us are gathering shadows and fear and suffering, men and women are searching their hearts and seeking anew the pathways of reality.

If we are to face realities it is clear that any agenda for a lasting peace or an enduring civilization must be built upon the growing concept of international coöperation for the advancement of human rights. The supreme values in this world are human personalities, not material resources. Unless man has the wit and the grit to build his civilization on something better than sheer material power, it is surely idle to talk of plans for a stable peace or an enduring civilization. The only peace that can endure is a peace based upon human brotherhood.

A Christian peace demands, first, the elimination of the old conception of Balance of Power; a conception premised upon each nation's complete self-sufficiency and utter unconcern with the welfare of other nations or with humanity. The Christian conception of human brotherhood will take its place. This means international organization to make secure the peace.

Secondly, a Christian peace demands that in accordance with Christ's insistence upon the supreme value and sacredness of human personality, the peace treaty shall not be based upon the exploitation of human beings—white or black or brown or yellow—either in Asia or in other areas in Europe or Asia or Africa or America.

Thirdly, a Christian peace will be based upon economic freedom. The resources of the earth are amply sufficient for the needs of all peoples. But if the strong and powerful set up political barriers or artificial trade arrange-



FRANCIS B. SAYRE (left) while High Commissioner of the Philippine Islands, was familiar with the Church's work there. Here he is shown with Mrs. Sayre and the Rev. Lee Rose at Sagada before the outbreak of the present war. Mr. Sayre who is now diplomatic adviser to the United Nations Relief and Rehabilitation Administration has had a long and distinguished career. While professor in the Harvard Law School he served as adviser on foreign affairs to Siam and in that capacity negotiated important treaties including one abolishing extraterritoriality in that country. In 1933 he became Assistant Secretary of State and left that position to go to the Philippines. His son is now serving as a chaplain in the Navy. The accompanying article reflects the thinking of a Christian who has had wide experience in international affairs.

ments which effectively cut nations off from the goods and raw materials needed for their factories and from the foreign markets necessary for the sale of their products, obviously men will be robbed of their livelihood and nations will be forced, even against their will, into economic struggle and warfare.

After the war is over, Christians are

vitality and tremendously concerned with the making of the peace. What profoundly concerns you and me is that we cannot leave the task to statesmen alone; even to Christian statesmen. The redemption of a civilization depends upon something far more fundamental than outward form or enacted law or paper program. Statesmanship unsupported by the people cannot build a new world. The actual achievement of the New World depends upon the deep convictions and efforts of the great rank and file of people. And if the new world is to be built upon Christian fundamentals, how else can the foundations be laid save through our work, through each one of us imparting by our lives and by our words to the individuals whom we touch a truer and deeper understanding of Christ and Christ's truth?

Until humanity comes to believe in the principles of Christ and to build upon them, no possible economic programs or social reforms or political arrangements or international conventions, no amount of good will or peaceful desire or progress of the arts and sciences ever can build a civilization which will satisfy the insistent needs of humanity. First things must come first. In a world "so various, so beautiful, so new," but so torn by confusion and struggle, the primal task of those who have caught the vision of Christ's message to men must be to impart to others this burning light.

This is the third article in FORTH's special series on The Church's Task After the War. The series will be continued in coming issues with articles by Vida Scudder, distinguished author and former professor in Wellesley College; Chaplain Joseph M. Applegate; John Erskine; and Walter (Red) Barber, radio sports commentator.



Oxen giving freight cars a boost show modern methods often depend on old in Cuba.



Cuban country folk are faithful Churchgoers.



Large numbers of Cuban families live in these houses thatched with palm leaves.

GREAT OPPO CHURCH'S MIS

By LEWIS F

In response to an urgent invitation from the Bishop of Cuba, the Rt. Rev. A. H. Blankingship, Mr. Franklin spent a fortnight in June in Cuba, visiting the Church's work in Havana, Camaguey, Santiago, Guantanamo, and a number of the smaller missions. In the accompanying article he records some of the observations and impressions of that trip for the FORTH family.

1 1 1

CUBA for the Cubans. This slogan today dominates life in that island republic where the Church has an unlimited opportunity for development despite the island's relatively limited population of less than five million people. The Church's work is among three groups of people: Americans and English, mostly in Havana; Cubans; and West Indian Negroes.

The American and English work is the least important of the three and is likely to be on a diminishing scale as a result of drastic laws relative to

the employment of foreign labor. American, English and Canadian executives and junior officers of banks, insurance companies, sugar mills and other enterprises will gradually be replaced by Cubans. The Episcopal Church's only organized work among this group is now one of the three congregations worshipping in the Cathedral, and small congregations in Camaguey and La Gloria. An effort is being made to bring together a congregation of this type in Santiago.

It is estimated that there are about 50,000 West Indian Negroes in Cuba. The Episcopal Church has a real responsibility for them as most of them were brought up under the Church of England. They are very poor as Cuban laws and Cuban competition combine to make employment uncertain. Any further development of this work should be on a very moderate scale as eventually this group must be integrated with the Cuban population

and learn the Spanish language. At the present time we have active and enthusiastic congregations of these people in Havana, Camaguey, Santiago and Guantanamo, and smaller groups in rural missions.

The Cuba for the Cubans ideology dominates present-day political and economic development in the island. While foreigners now employed in Cuba are allowed to remain, no more are admitted, with the possible exception of technical experts. A minimum wage law has been adopted. Educational standards are being improved particularly in the areas of the secondary school and college. Public school education in the primary grades remains primitive but private schools of all grades are numerous in the large centers. The new minimum salary law means a higher scale of living for scores of thousands.

All this is resulting in the creation and enlargement of a middle class,

UNITY FACES ON IN CUBA

RANKLIN, D.C.L.



Gay articles are laid out in market in front of the Bishop's residence in Havana.



Much of Cuba's travel is made by rail in open gas cars.



Church schools are overcrowded, coeducational.

formerly almost non-existent. This group is opposed to autocracy in government and is more and more inclined to oppose autocracy in the Church. While self-support for most of the Cuban congregations may be well in the future, constant pressure should be exerted upon them to give more liberally and to build up a truly Cuban Church.

There is good material for a native clergy staff, as is evidenced by a number of men now in the field. The opinion in Cuba is that seminary training should be in the United States. If four men could be kept in the seminaries at all times we could provide for replacements and put one new man in the field each year.

Aside from teachers I see no need for more than two or three American missionaries, to act as archdeacons, and these should be succeeded by Cubans when men of high calibre can be developed and tested.

Our school system constitutes a considerable part of our work in Cuba. The three principal schools are doing excellent work and are making a real contribution to the life of the Church. The Cathedral School in Havana is self-supporting; St. Paul's, Camaguey, and the Sarah Ashhurst School, Guantanamo, receive only the salary of two teachers each and comparatively small sums for rents, etc. All are coeducational. The chief school problem is land, housing, and equipment.

The Cathedral School in Havana has been housed in a rented building for thirty-nine years. It is now planning to raise in Cuba \$100,000 for land and building. The school enrolls 150.

St. Paul's, Camaguey, has a good modern school building, adjoining an excellent church. It needs quarters for boarding pupils now housed in inadequate rented quarters, and quarters for the headmaster and his family. They are now living in schoolrooms needed

for a new high school department, which can be operated without additional expense. The school needs land for its physical education program. The student body numbers 382.

Ashhurst School, Guantanamo, has done good work and has won the respect of the Cuban community. The main building is old and inconvenient and a fire hazard. Recently three adjoining houses have been acquired which can be remodeled for temporary use, and eventually all the land can be used to provide for a modern building and a small playground. At present eight grades are taught and first year high school is being added for 1944-45, an added year being planned for each of the three years following. The school is on a compound with an attractive church building, which, although often filled, is fairly adequate. About three hundred students are enrolled.

(Continued on page 29)



Official U. S. Marine Corps Photo
Chimes of shells were this Marine's contribution to services.



Field celebration of Holy Communion often gives the chaplain opportunities to link his men more definitely to the Church.

The Chaplains

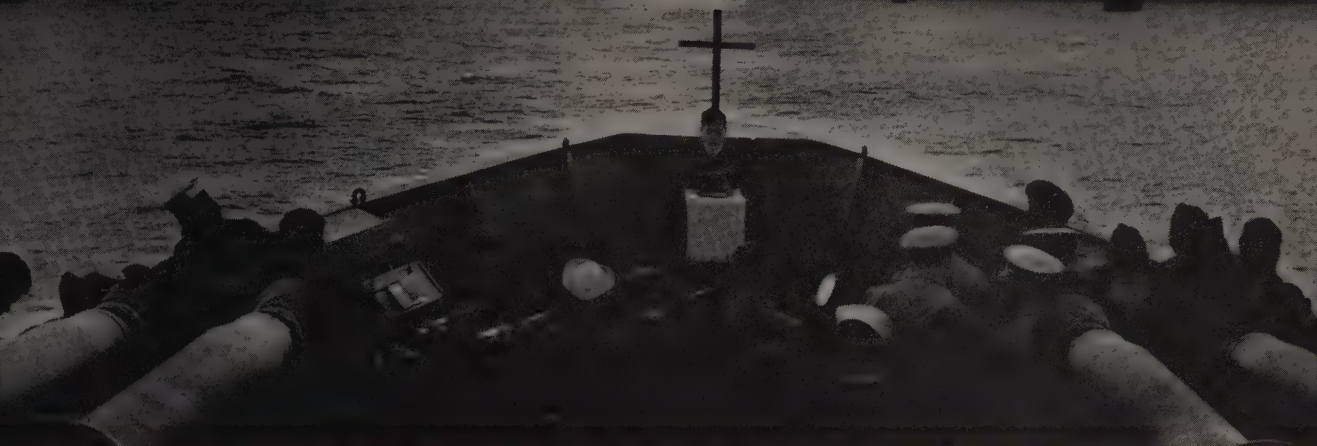
SERVICEMEN COUNT ON

Chaplains often hold services in chapels built by their men. This one in South Pacific was designed by engineers section and built by natives assisted by soldiers.

THE Army and Navy Commission which is such an essential link between the Church at home and our boys in service is rapidly nearing the goal set for this year. Early last month three-quarters of the necessary funds were in hand and Bishop Sherrill, Chairman of the Commission, was hopeful that the balance would be given soon so that the Commission's vital work might continue unabated. Colonel Kellogg in the accompanying article tells of some aspects of this vital work.

Commission provides Prayer Books for Soldiers and Sailors, Wayside Hymnal, war crosses for distribution to men who value highly this expression of Church's interest in them.





Pre-battle services on this Coast Guard combat cutter and other naval craft, so important to the morale of our boys, are made possible by equipment provided our chaplains through the Army and Navy Commission.

Have Their Armor, Too

SUPPORT OF CHURCHMEN ON HOME FRONT

By HAMILTON H. KELLOGG

Chaplain (Colonel) U. S. A.

AFTER field celebration of Holy Communion, the men lingered about the Chaplain's "peep" as he packed away his portable altar and communion set.

One soldier said, "Chaplain, will you go with us when we go to war and take those (pointing to the altar and set) with you so that we may receive the Sacrament regularly?"

Following the Chaplain's affirmation, the soldier continued, "It surely will be a big comfort and help, and I mean it sincerely, Chaplain."

Another soldier was particularly interested in the way in which the altar folded up and how completely and neatly the pieces of the communion set fitted into the carrying case. He inquired of the Chaplain where he secured such things.

The Chaplain said: "From the Church, son, through the Army and Navy Commission."

The surprised soldier exclaimed, "I didn't know that our Church did things like that for us!" Such is the visible armor of your chaplains for which they

and their men are grateful.

This material and visible armor is the backing, implementation, and understanding provided by the members of the Church who are sending chaplains to minister to their sons and daughters on far-flung battle fronts. It is the Bibles, Prayer Books, and devotional literature by which your chaplains help their military parishioners to keep close to God and to know Him and His will for them.

It is the traditional liturgical accessories and equipment, the portable altars, the bread and wine, the candles, the vestments, which make it possible for the Church's chaplains to bring the strengthening sacramental life of the Church to her communicants, and to do it "decently and in order" as nearly as possible in the apostolic form to which they were accustomed in their home parishes, whether the service happens to be held in the African desert, a French forest, an Italian mountain cave, or a South Pacific jungle.

Beyond these, the complementary visible armor of your chaplains is the discretionary fund which each chaplain is given in order that he may bring comfort to the sick, wounded, and hos-

pitalized personnel; make long-distance telephone calls; send telegrams and cablegrams to worried relatives back home.

It is the baptismal, confirmation, and marriage certificates for those who receive these sacramental blessings of the Church by virtue of your chaplains' wartime ministries.

It is the Church histories, liturgical and other textbooks which your chaplains require in teaching their classes of postulants and candidates for Holy Orders, in order that these future priests of the Church may not be more greatly retarded than is necessary in their pre-ordination training, and that the altars and pulpits of our parishes may be adequately manned as quickly as possible upon the cessation of hostilities. One Division Chaplain now holds regular instruction classes for eight postulants and candidates in his division.

Pension fund premiums, which the Church is paying in behalf of practically every one of the almost five hundred priests now on active duty in the Army or Navy, is yet another part of the chaplain's material and visible armor. This last is a vital item as no man can render his best and most effective service if he is worried about the future of his family, if it be God's will that he shall not return to care for them.

The massive amount of detailed planning and execution required to supply the chaplain's material and visible armor comes from you through the

(Continued on page 32)



Fuzzy Wuzzy was a tower of strength.

We, Too, Receive

FORTH is privileged to present on this page, scenes from the first motion picture produced by the Episcopal Church in the interests of the Every Member Canvass, *We, Too, Receive*. A 16mm sound film, professionally produced by Cathedral Films, Inc., of Hollywood, *We, Too, Receive* dramatically portrays one imperative reason for wholehearted support of the Church's Mission in these days of war. Plans are well underway to insure the showing of this movie in every part of the country. If you have not yet heard about it, ask your rector about plans in your locality.



The Navite comes back for John Cain after routing Japs.



Parachute makes good dressings for John's wounds.

"These men are our Christian brothers. Would you have us fail in our duty to God?"



Havasupai Bad Man

Now Christian Leader

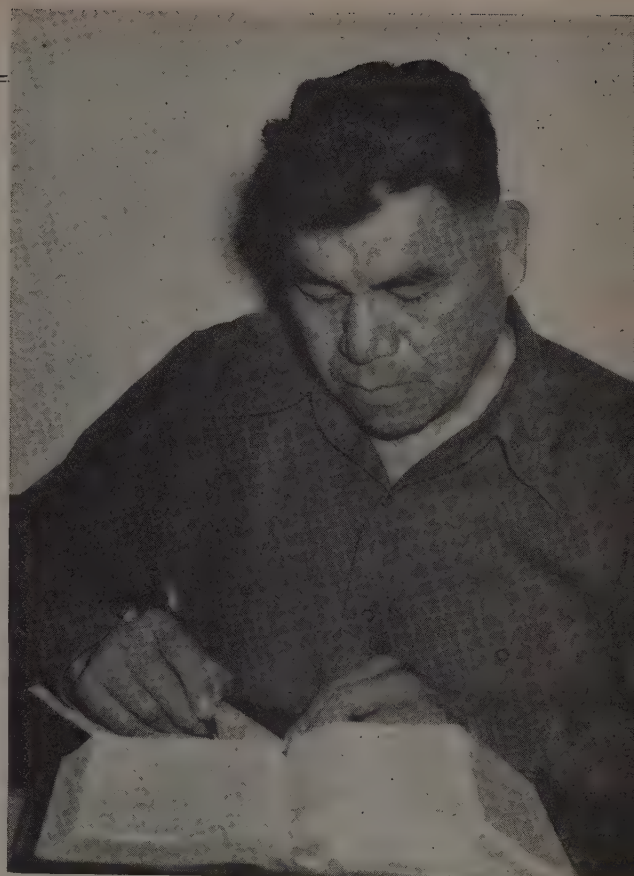
In Canyon Shangri-La

ON the floor of an Arizona canyon, a tributary to the Grand Canyon and some three thousand feet below its rim, lies a village of Havasupai Indians. They are farmers, living in the midst of those natural beauties which have won for the Southwest the affectionate title of God's Country. The Sky Blue River flows through their fields, and the roar of two waterfalls higher than Niagara resounds through the valley.

Jim Crook, head of the Havasupai Tribal Council and the first baptized Christian in his tribe, is now resident missionary to his people. Last spring in Trinity Cathedral, Phoenix, Mr. Crook was set apart as catechist and lay evangelist, the culmination of four years' study at the Cook Training School in Phoenix, the only school in the United States which prepares Indians as missionaries to their own people.

In former days he was known far and wide as a rough, but genial Indian cowboy, and was, as he would tell you, the Bad Man of his tribe. While working at the Grand Canyon National Park, friends interested him in the Christian way of life. He was converted through the efforts of the Rev. T. C. Harris, then the missionary at Williams. Mr. Crook felt that because of his past life he should be baptized "all over." But his wife, always a good woman, would only require "baptism by pouring water on her head."

The sun beat down on the priest and the Indian as they waded out into the Sky Blue. The Havasupai clustered on the bank to watch. As the Indian came out of the river, he said to his people, "You know the kind of a man I have been. That Jim Crook is dead there in the river. This is a new man." They waited to see, and when they saw it was true, they made him the head of their Tribal Council.



Jim Crook, head of Tribal Council, is missionary to his people.

Shortly afterward the Crooks underwent a test of their new faith. Measles broke out in the village, and many children died, including three of their own. The tribe insisted their misfortune was punishment sent upon the family because they had left the religion of their fathers.

When the first son died, Mr. Crook took the body on a horse up on the rim of the canyon and gave it Christian burial. But tribal pressure became too strong for the Crooks all alone there in the canyon, and when the next two children died, they were buried according to the rites of the tribe. As soon as word came to Mr. Harris, a nurse from the Good Shepherd Mission, at Fort Defiance, Arizona, and a doctor from the Indian Service rushed to the canyon to care for the sick.

It was not long before the heart-broken parents regained their convictions and reasserted their faith. Together they entered the Cook Training School in order to prepare themselves to be the first missionaries to the Havasupai village, sometimes called The Shangri-La of America.

The Pastoral Workshop

Churchmen Play Leading Role
in Clinical Training for Clergy
Offered at Great Boston Hospital

NO lesson is as convincing as experience. Every trade and profession realizes this and provides or requires practical experience under supervision for its new recruits. Law, medicine, engineering, business, teaching, the skilled trades, all insist upon a kind of "life situation" experience as a part of the basic fabric of the training they have to offer. Some have been sufficiently farsighted to realize that the values of apprenticeship are not confined to beginners, that they have much to offer the busy artisan who will return now and then for a refresher course.

The Church is now becoming increasingly attracted to a method popularly known as "clinical training," which promises for the ministry what internship and case study have meant to law and medicine. The Institute of Pastoral Care, recently founded in Boston with an Episcopalian as its director, is the latest organization to make such training available.

During the past three summer months thirty clergymen attended one of two sessions of six weeks' duration, sponsored at the Massachusetts General Hospital by the Institute. These ministers were a small ecumenical conference in themselves. They represented ten branches of Protestantism and came from thirteen different States and Canada.

In the hospital they followed a most varied program. For two weeks half of each day was given to orderly work. Each clergyman donned a white coat and was given his ward. After a minimum of training he was ready to assist the busy regular orderly. Food trays, morning ablutions, baths, bedpans, and the hundred other needs of a bed patient were the routine for the remainder of the morning. This new creature on the ward was not there as a clergyman; simply a new orderly, and a decidedly green one. Yet hospital, patient, and clergyman each profited. During the ten years that clinical training has been available at this famous hospital under various auspices, the administration has come to place a high rating on the quality of orderly work done by the men of the cloth, and this summer pushed the standard yet higher. For the clergy themselves the experience was an avenue to a new understanding of the strange and sometimes hectic life of a patient, for there is a world of difference between meeting a patient as a visitor and as an orderly.

Once this period of orderly service was accomplished the real clinical training began. Each minister was assigned to visit certain selected patients; carefully chosen individuals who needed thoughtful pastoral care. As these ministrations continued they were recorded in great detail for purposes of study

and analysis. Before a succeeding visit had been made these notes were returned with marginal comments and suggestions written by one of the three members of the teaching staff.

The chaplain-director of this Institute is the Rev. Rollin J. Fairbanks, formerly rector of St. James' Church, Grosse Ile, Michigan. His experience in the Detroit area as a strike mediator, by appointment of the Governor, provided no small preparation for his present necessary preoccupation with human relations. In the winter he teaches courses in pastoral care at the Episcopal Theological School in Cambridge and at the Harvard Divinity School. Assisting him this summer as teaching fellows of the Institute were the Rev. George Ossman, chaplain of the Medical College of Virginia Hospital and rector of The Monumental Church, Richmond, Virginia; the Rev. Charles Styron and the Rev. Alexander Winston, Congregational and Unitarian ministers, respectively, and who are also members of the Board of Governors of the Institute.

The real laboratory of this unique experience, however, was found neither in the visiting nor note writing, but in the daily seminars where both visiting and note writing were put to the test. Each morning two hours were given to group study of pastoral problems taken both from parish life and the current

notes of the summer. It was not long before these clerics were as constructively ruthless with each other as are doctors in their clinicopathological conferences. Why should not ministers reveal their mistakes to one another as well as their successes? They should and will in a setting of mutual helpfulness. No technique known to theological education does as effective a job in ferreting out a minister's weaknesses in a way that even he enjoys. The seminar was the laboratory into which the actual details of a ministration were introduced and out of which would come a new picture of its possibilities and a new understanding of oneself.

One of the unusual privileges of these summer sessions was the opportunity of hearing guest lecturers from the hospital staff and the Harvard Medical School. A series of subjects pertaining to emotional distress was presented by such men as Dr. Stanley Cobb, Dr. James Grier Miller, Dr. Herbert Barry, Dr. Jacob Finesinger, and Dr. Erich Lindemann.

Although the new Institute of Pastoral Care is still in its first year, it is really the outgrowth of a tradition which the Massachusetts General Hospital has helped to nurture for more than a decade. Dr. Richard C. Cabot, one of the Massachusetts General Hospital's most distinguished physicians, sponsored and financed the introduction of clinical training in this hospital. Even today the Ella Lyman Cabot Trust, created by his will, is still the leading contributor represented on the Institute's Board of Governors. The Episcopal City Mission of Boston also contributes materially to this training ministry.

Four clergy of the Church have been responsible for much of the growth of this remarkable opportunity in pastoral care. The Rt. Rev. Henry K. Sherrill has encouraged clinical training at the Massachusetts General Hospital from the very beginning, not only as Bishop of Massachusetts but also as chairman of the Hospital's Board of Trustees. The Rt. Rev. Angus Dun, now Bishop

of Washington, recognized early the relevance of this supervised hospital experience to theological training and incorporated it into the curriculum of the Episcopal Theological School where he served as Professor of Practical Theology, and later as Dean. The Rev. David R. Hunter, rector of the Church of the Holy Spirit, Mattapan, Massachusetts, created much of the foundation upon which the present Institute of Pastoral Care has been built. He raised the note writing method to its present high level as a teaching device par excellence and initiated short-term courses for busy parish ministers.

To the Rev. Rollin J. Fairbanks, the Institute's executive director, however, goes the major share of credit for creating this promising approach to the pastoral problem. The Summer School at the Massachusetts General Hospital is only one of the projects in its total program. An extension of the training to other hospitals in Boston is on the agenda, thus permitting an enrollment of more than thirty ministers.



The clergyman (*above*) becomes a hospital orderly and gets a new view of the patient. Real clinical training which follows includes careful analysis of experiences in daily seminars (*above*



right). Worship in hospital's lovely chapel (*below left*) is integral part of Institute's program. Each student at the Institute of Pastoral Care gets supervised experience in making sick calls (*below*).



BISHOP VOEGELI

Reports from Haiti

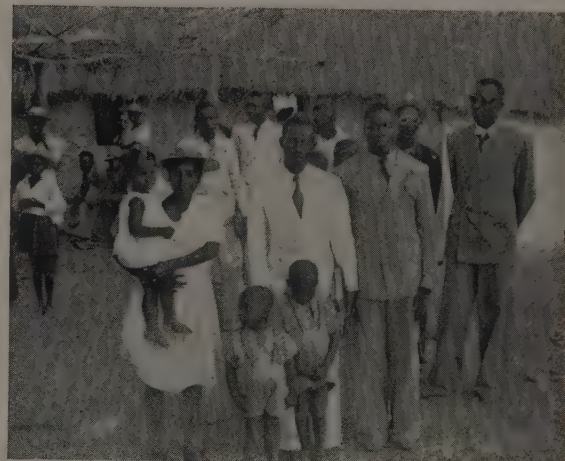
Soon after he arrived in Haiti, the new Bishop, the Rt. Rev. C. Alfred Voegeli (FORTH, February, pp. 8-9) made a visitation into the country districts of his diocese. The pictures on this page show glimpses of the people whom he saw. There is also shown his cathedral in the capital city.



Country folk came from far and wide for the confirmation and celebration of the Holy Communion at Boucan Carré.



A seminarian (*above, right with bugle*) is leader of a flourishing Scout troop shown here on a camping trip at Kenscoff.



More of the faithful (*above*) whom Bishop Voegeli met on his trip. Included in the picture is one of the Church's lay readers.

The Bishop's party (*below*) which traveled in a sturdy Packard, as well as by horseback, spent a Sunday at Las Cahobas.



The Cathedral of the Holy Trinity (*below*) in Port au Prince, is the center from which the work of the Church radiates.



CHINESE HEADS ONLY CHRISTIAN COLLEGE IN OCCUPIED CHINA



W. Z.-L. Sung (*left*) leaving St. John's Chapel, Shanghai.

WHEN the last Olympic games took place, in 1936 in Berlin—that occasion when Hitler's Nordic white-supremacy theory was so embarrassingly upset by Jesse Owens and other non-Nordic performers that Hitler left the stadium in haste before the awards were made—the man in charge of the Chinese delegation was William Z-Liang Sung, now president of St. John's University, Shanghai, one of a Church family who have added much to the life of the Church in China.

Mr. Sung's grandfather was one of the first Chinese clergy, and his father was the first Chinese bishop in the Anglican Communion, consecrated in 1918 to be assistant in the diocese of Chekiang, on the coast south of Shanghai. The bishop had plenty of opportunity to see and understand the value of educated Churchmanship, for he taught in mission schools for thirty years, as layman, deacon, and priest, before he was made bishop. A man of great energy and ability, whose friendly manner and hearty laugh were enjoyed throughout the diocese, he retired at the age of seventy and died in 1942. His eldest son entered the priesthood; the second son was a missionary physician; the daughters married Christian

leaders. A fourth generation is now growing up in this pioneering Church family.

Sung Z-Liang, to use his Chinese name, was the bishop's third and youngest son. He was born in Ningpo, attended St. John's, Shanghai, and stayed on to teach there. He was for some years director of physical education. After graduate study in the United States, he returned to St. John's and became successively professor of education, dean of the college of arts and science, vice-president of the university, acting president when the Rev. F. L. Hawks Pott retired after fifty years as head of that institution, and since 1943, president.

A quiet, steady man with the confidence of his co-workers, Mr. Sung has the unique and critical task of guiding the university through unprecedented circumstances while Shanghai is under the control of the Japanese military. St. John's is said to be the only Christian university functioning in Occupied China. Its enrollment, already large before the war, increased until, when the Bishop of Shanghai, W. P. Roberts, left China late in 1943, there were nearly two thousand university students, including 150 in the medical

school, together with some 550 boys in the middle school, 200 girls at St. Mary's Hall, and 300 children in primary school.

"It has been an untold blessing to the youth of Shanghai and China generally," writes Bishop Roberts, "that St. John's has been permitted to carry on, and with complete academic and religious freedom. Our Chinese colleagues are pledged to close the university rather than compromise in any matter of principle."

Obviously it is a hardship and a disadvantage for St. John's to be cut off from Free China, so much so that alumni now in Chungking and other parts of the free area are taking steps to open another St. John's, the two schools to be united after the war (see *FORTH* for June, page 16).

President Sung's interest in athletics did not cease with his changing duties. He is and has been for many years secretary of the National Amateur Athletic Association of China and has done much to promote athletics throughout the country.

This is the fourth in a special series of articles on outstanding Christian Leaders in China Today. Subsequent articles will tell of Francis Wei, President of Hua Chung College; T. K. Shen, Bishop of Shensi.

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Parish House Is Home

PROGRAM DRAWS SERVICEMEN

which has been distributed to U.S.O. units all over the country. The cover of this bulletin is of posters used to advertise the parties. These posters were designed by Gail Howlett, the sixteen-year-old president of the Young Churchmen of St. Stephen's and a postulant for Holy Orders. Much credit is due him, not only for his posters but for his untiring and enthusiastic work as Master of Ceremonies, chief decorator, and party planner. He is ably assisted in the latter two by Lois Mabley, the seventeen-year-old daughter of the rector.

St. Stephen's U.S.O. is financed by the parish, individuals, and the Community U.S.O. Fund, but is run entirely by the parish under my chairmanship as wife of the rector. I have the help of the young people of the parish who do the decorating, of the women who serve as senior hostesses, and of the men of the church, who by participating in the actual operation of the parties are able to make valuable contacts with the boys. U.S.O. trained girls serve as junior hostesses and U.S.O. rules are observed. About one-third of the girls are Church girls, one-third Girls' Friendly Society members, and the rest are drawn from the community at large.

Food, ever an important item in the life of a boy, is provided by the five women's organizations in the parish.

Posters show original and humorous themes which make each party an outstanding success.

Open only on Saturday nights, it attracts men from near-by camps as well as camps a hundred miles distant.

Working on the premise that it takes more than a homey atmosphere plus boys and girls and music to make a successful party, each dance has a theme that is carried out in decorations and entertainment. The parties are timely, original, not too complicated, and have a touch of humor. So outstanding have the St. Stephen's parties been that the regional U.S.O. office has issued a bulletin on them

By CLARA B. MABLEY

Wife of Rector, St. Stephen's Church

SAY, Lady," said a big husky soldier as he presented his hat-check. "Can I tell you what I think of this place?" His tone was very positive.

"Why, yes," the lady replied, expecting the worst.

"Well I think it is swell," boomed the big voice. "I've been in the Army two years now and I've had the best time tonight that I've had since I left home. I sure wish there was a joint like this near my camp."

The "joint" was St. Stephen's U.S.O. in Terre Haute, Indiana, which has been acclaimed not only by soldiers, sailors, and cadets, but by parents, college presidents, and U.S.O. officials.

Organized in July, 1943, when Navy V-5, V-12, and Army Specialized Training Programs were established in local colleges, it has provided wholesome entertainment in a novel way for thousands of service men.

Gail Howlett, president of the Young Churchmen, leads a gay Conga line.



of Model U.S.O. Club

TO ST. STEPHEN'S, TERRE HAUTE

Chocolate cake and milk have proved the most popular refreshments served. Letters from boys who have been transferred elsewhere invariably recall with nostalgia not only the good times but the good food at St. Stephen's.

The commodious parish house makes an ideal set-up for various forms of recreation. Particularly popular is the "Dungeon." This is an example of how every nook and corner of the parish house has been put to use. Formerly a basement furnace room, it was cleared of debris and makes an ideal place to have a coke and talk things over.

No matter what a man's taste in music, it can be satisfied at St. Stephen's. A music room with a piano and record player with classical records is provided. While a juke box plays the latest popular music in the parish house, only a few steps away, in the church, a group can be found reverently listening to the organ. These informal recitals are often followed by a request to sing hymns. Organ lessons have also been given.

One night at closing time a G.I. overcoat and hat were found unclaimed in the check room. After a search we found Private Carol Rheinhart of Ohio, who had taken his first lesson earlier that evening, seated at the organ, laboriously, but happily,

Navy flyers sing *Coming In on a Wing and a Prayer* as Church girl plays U. S. O. Club's piano.

playing *Jesus, Lover of My Soul*. He did not want to forget what he had learned before the next Saturday.

Many letters of appreciation come from boys themselves, their parents, or from local interested people. The president of one of the local colleges sent a substantial check along with this comment, "We are very grateful to your Church for the weekly hospitality and friendly interest beyond the line of duty which our soldier students enjoy."

A superintendent of schools in a

large Indiana town wrote, "I appreciate more than you know what you are doing for my son and all the other V-12 students at Indiana State. With such an interest shown in our boys, and with that interest making the appeal to them that it seems to be doing, we parents back home can rest assured as to their moral and spiritual well-being and their leisure time well spent."

A former A.S.T.P. soldier writes from Camp Crowder, Missouri, "As your Church had made such an impression on me, I went to the Episcopal Church here, and I found the same beautiful service and nice friendly people."

A Jewish boy wrote from Mississippi, "I shall never forget the goodness and kindness of the people at St. Stephen's."

And so it goes. Fine young Americans of all faiths associating in the atmosphere of church, parish house, and rectory with the kind of girls and older people they had known and loved at home.

The rector's daughter helps a Club guest to mark his home town on map in entrance hall.





Candelabras of a former ballroom shine down on the congregation at All Souls' Church, once a mansion show-place.

Florida Parish Comes of Age in One Year

SERVICE PERSONNEL AND TRAVELERS MAKE IT INTERNATIONAL HUB

IF I didn't know how old this church was, I would think it was at least twenty years old," says a visitor:

"Though I am not an Episcopalian, I call All Souls' my church," says the first WAC to attend its services:

"The rector is so completely understanding. Ask the Beach, everyone will tell you the same," says a businessman:

"What impresses me about All

Souls' is its friendliness without gush," says the young wife of an Army officer. "These people are as warm-hearted as Methodists, as earnest as Baptists, as devout as Roman Catholics. No wonder the place grows beyond belief!"

Bouquets are justifiably showered on the year-and-a-half-old church of All Souls', Belle Isle, Miami Beach, Fla., now one of the most active parishes in the Diocese of Southern Flor-

ida. The mission, which was opened with the support of only eight interested Churchmen, now has a congregation of 535 members and is growing so rapidly that its rector, the Rev. J. Mitchell Taylor, admits there is enough work to keep four priests busy every day.

The City of Miami Beach is a fast-moving community of thirty-five thousand people, having almost sextupled its population in the past two

decades. In the winter season more than two hundred thousand tourists, many of them loyal Churchmen, crowd the near-by world-famous resort hotels. During 1942, more than fifty thousand officers in the Army Air Forces received commissions and the Army trained more than a half million men there.

People from all over the world have come to All Souls' to worship . . . and to be wed. Recently a seaman on a submarine out of Casablanca met his fiancée there to be married. Other weddings have united young people from Cuba to Alaska, and from Paris to the South Pacific.

Mr. Taylor and his assistant have given much of their time to work with servicemen, baptizing many of them before they left for foreign duty. Today they are busy in the Army hospitals where they hold services for returnees. They have prepared many of these men for confirmation and have taken them to All Souls' for the confirmation service. "Now that the hospitals and redistribution centers are growing larger," says Mr. Taylor, "our duties will be even greater."

The establishment of All Souls' Church, whose first service was held February 28, 1943, was a venture of faith headed by the Rev. J. Mitchell

Taylor and the vestry of prominent businessmen. Unable to erect a church because of wartime building restrictions, they rented the mansion of the late Dr. Joseph H. Adams on Belle Isle. The great music room was converted into a church with a chancel and altar of blue and silver. In one month they bought and installed pews, Hymnals, Prayer Books, a lectern Bible, pulpit, chancel furnishings, the altar, and all other equipment necessary to worship.

The gay dance music formerly heard in the mansion's beautiful ballroom has been supplanted by the liturgical music of the Church rendered by vested choirs wearing historic Canterbury caps. A senior choir of thirty-five and a junior choir of seventeen members are under the direction of Miss Bertha Foster, dean of Miami University's Music School.

The rest of the spacious house is devoted to offices, drawing rooms, places for all kinds of indoor and outdoor recreation for young people, and ample rooms for the large Church school.

A capacity congregation of three hundred people heralded the opening of the new church and has continued to crowd it ever since. After only fourteen weeks All Souls' was received by the diocese as a full-grown parish. By

the end of the year the church had paid all its debts and had a balance of nearly two thousand dollars. The Christmas offering of \$8,665 climaxed the end of the year, during which 120 people were confirmed, sixty-five couples married, and twenty children baptized.

The organization of many parish groups have accompanied the amazing growth of the congregation. The Woman's Auxiliary came through its first effort, an Easter Monday party, clearing seven hundred dollars. The Every Member Canvass Committee did a fine job of asking for the support of the budget, and exceeded the budget by more than five thousand dollars. A dynamic force of tremendous enthusiasm lends success to every parish enterprise.

Despite Florida's great shifting populations of today, All Souls' maintains a record of seventy-five per cent membership attendance at its services. In its short history the church has already lost 140 members by the removal of Army trainees, but its membership has been kept up by an increasing number of civilians. Such a record indicates that a long and successful future is ahead of the church in the postwar life of the community.

All Souls' Church (*bottom*) located on beautiful Belle Isle (*top*), near Miami Beach, has been visited by hundreds of servicemen.



A WAC tells the Rev. J. Mitchell Taylor that she would like to make All Souls' her Church home.



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UNDER OUR READING LAMP



About the American Indian

As a part of its coöperation in the Church's current study of the American Indian, FORTH is pleased to present this selected annotated list of recent—and some not so recent—books on this important minority group. We hope that it will prove a valuable guide to our readers. A similar list on Southeast Asia will be printed in an early issue.

1 1 1

The Indian in American Life by G. E. E. Lindquist, with the collaboration of Flora Warren Seymour, Erna Gunther, and John H. Holst (New York, Friendship Press. Paper 60 cents). A discerning interpretation of

the Indian peoples of this continent in their changing relationships and attitudes of today, with special emphasis upon religious life and leadership and the outlook for the future in mission and church.

The Changing Indian edited by Oliver La Farge (Norman, University of Oklahoma Press, 1942. \$2). A symposium on the present status of the Indian.

Indian Experiences by DeCost Smith (Caldwell, Idaho, Caxton, 1943. \$4). An accurate portrayal by an artist of life among the Sioux Indians in the early years of this century.

Indians Are People, Too by Ruth Muskrat Bronson (New York, Friendship Press, 1944. Paper 60 cents). An Indian leader of wide experience among the youth of her people tells how Indian Americans view their past and interprets their adjustment to the changes of today.

Twentieth Century Indians by Frances Cooke MacGregor (New York, Putnam's, 1941. \$3). A survey of Indian life and culture today, presented through photographs and text.

We Call Them Indians by Flora Warren Seymour (New York, Appleton Century, 1940. \$2). Brief history of the Indians of the United States.

American Indians and Their Music by Frances Densmore (New York, Womans Press, 1926. \$2). Excellent for a music program. Written by an expert whose work in this field for the Smithsonian Institute is widely known.

Indian Arts in North America by George Vaillant (New York, Harpers, 1939. \$5). Very detailed and beautifully illustrated study of Indian arts.

Indian Cavalcade by Clark Wissler (New York, Sheridan, 1938. \$3). Life on the reservations in the old days.

(Continued on page 25)

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ABOVE: Mt. Blanchard Methodist Church, Mt. Blanchard, Ohio. CIRCLE INSET: The Series "600" Orgatron as installed in above church.

LEFT: Auditorium of Mt. Blanchard Methodist Church where the Orgatron occupies a prominent position with the choir.

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Frosh parties at the Episcopal Student Center at Woman's College, University of North Carolina, at Greensboro, help many new girls through the first difficult weeks of readjustment. Later this fall freshmen will be visited by older students, be interviewed by student worker Margaret Fletcher, and each dormitory group will be invited to supper.

Under Our Reading Lamp

(Continued from page 24)

Personal recollections and very readable.

Indians of the United States by Clark Wissler (New York, Doubleday, 1940. \$3.75). Specializes on Indians of the United States, portrays their struggles against the advancing frontier, describes their mode of life. See pp. 292-296 for summary of Indian contributions to American culture.

Rhythm of the Red Man in Song, Dance and Decoration by Julia Buttree (New York, Barnes, 1930. \$5). Songs, dance steps, and methods of decoration are all given. Excellent program material.

Speaking of Indians by Ella Deloria (New York, Friendship Press, 1944. Paper 60 cents). An American anthropologist unfolds the background of her people, and tells of their changing life today in school, church, and community.

This Is the Indian by Earle F. Dexter (New York, Friendship Press, 1944. 25 cents). A pictorial pamphlet of Indians and Indian missions in the United States, past and present. Picture selection and typographic design by the Editor of FORTH.

Wyoming Indians by Winfred H.

FORTH—September, 1944

Ziegler. Pictorial section by Mildred Stead Capron (Laramie, Wyoming, District of Wyoming, 1944. 50 cents).

PAX VOBISCUM

Friend, you have come to this Church, leave it not without a prayer—No man entering a house ignores him who dwells in it. This is the House of God and HE is here. PRAY then to Him Who loves you & bids you welcome and awaits your greeting. GIVE THANKS for those who in past ages built this place to His glory & for those who, dying that we might live, have preserved for us our heritage. PRAISE GOD for His gifts of beauty in painting & architecture, handicraft & music. ASK that we who now live may build the spiritual fabric of the nation in TRUTH, BEAUTY & GOODNESS & that as we draw near to the ONE FATHER through our LORD & SAVIOUR JESUS CHRIST we may draw nearer to one another in perfect brotherhood. The Lord preserve thy going out and thy coming in.

This greeting, appropriate for the porch or entrance to a Church, is printed in red and black. The original appears in Canterbury Cathedral, England. It has been made available in the United States. Size 9½ by 15½ inches. Price \$1.00 each postpaid.

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CHURCHMEN in the NEWS

HERE is that wise man with the friendly smile and the cash for your answers—the mental banker, Dr. I.Q.!" The rapid, emotional voice of Churchman James Wesley McClain, Jr., known to millions of listeners as radio's Dr. I.Q., has brought fame and fortune to its owner and pleasure to countless fans. A recent announcement that he was going to study for the Episcopal ministry surprised the entertainment world and delighted fellow Churchmen who had worked with him and witnessed his development as a devout and active layman with outstanding leadership ability.

Dr. I.Q. is now studying at Seabury-Western Theological Seminary, Evanston, Ill. He will continue his \$2,000-a-week radio program (NBC, Monday, 10:30 p.m., EWT), War Bond shows, and his entertainments for armed services personnel, commuting to cities within an over-night radius of Chicago.

After completing his three-year seminary course, Mr. McClain hopes to have a parish in Kentucky, where he was born in 1912. He went on the radio as an announcer (WFAA, Dallas) in 1933, after attending Southern Methodist University, where he majored in English and public speaking and was active in the debating team. He was



James W. McClain, Jr., radio's Dr. I. Q., is a postulant for Holy Orders.

married the same year in St. Matthew's Cathedral, Dallas, by the Rev. E. C. Lewis, who later baptized his two little girls, Eileen and Patricia.

At the request of the Rev. Canon Paul S. Atkins, Dr. I.Q. conducted a series of study classes in Lent, 1943, on *The Christian Doctrine of Man*, a theme recommended by Forward in Service, in the rectory of St. John's, York, Pa. The enthusiasm of Mr. and Mrs. McClain was reflected in the large attendance at each session and the permanent gratitude of the congregation.

It was shortly after that stirring spiritual experience that Mr. McClain was accepted by Bishop Charles Clingan of Kentucky, as a postulant for Holy Orders. "Man is the sum of four general experiences," he says. "He is all he has thought, all he has done, all he has read, and all the people he has met. The Holy Spirit works through these four mediums in proportion to man's willingness to allow that work."

• • •

G. KEITH FUNSTON, now on active duty with the Navy as a lieutenant commander, and former "dollar-a-year" man, as special assistant to Donald M. Nelson, chairman of the War Production Board, Washington, D.C., is the new president of Trinity College, Hartford, Conn. He is on active duty in Washington, D.C.,

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CHURCHMEN---continued



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G. Keith Funston, former WPB aide, is new president of Trinity College, Hartford.

having been commissioned early in June.

Ambition, close association with the Church, and the natural leadership of men have characterized Mr. Funston's career. At thirty-four he occupies an enviable position among American educators.

He is a native of Waterloo, Iowa, where he was born, October 12, 1910, and was baptized in Christ Church. At the age of five he moved to South Dakota and was confirmed in Calvary Cathedral, Sioux Falls. He was active in the Church school, young people's organization, and helped to found the first Boy Scout troop in Sioux Falls, which was sponsored by his parish.

The Rev. Conrad Gesner, now of St. John's Church, St. Paul, Minn., was the first to interest him in Trinity College, and Bishop Paul Roberts of South Dakota, also a Trinity man, encouraged him to go there. Mr. Funston worked his way through college at many jobs, including driving the car for his predecessor, Trinity's late president, the Rev. Remsen B. Ogilby. He graduated with honors in 1932 and was awarded a fellowship for graduate study. During his four years at Trinity he taught in St. John's Church school, Hartford.

Mr. Funston also worked his way through the Harvard School of Business Administration by waiting on tables, tutoring, running a newspaper and magazine concession, and was on

the Harvard Business Review Board. He graduated *magna cum laude* in 1934.

After a year as research assistant at the Harvard Business School, he became assistant to the treasurer of the American Radiator Company. He married Elizabeth Kennedy of Pittsburgh, Pa., in 1939, and is the father of a two-and-a-half-year-old daughter. In 1940 he joined the Sylvania Electric Products, Inc., and was Director of Purchases when he was loaned to the WPB.

• • •
Financier-Layman: K. Jefferies Adorkor, Jr., traveling auditor for the Liberian Government, one of the Liberian delegation to the recent Bretton Woods, N.H., Monetary Conference, and lay reader at Trinity Church, Monrovia, stopped at National Council Headquarters recently with news of the Liberia mission staff. He meets most of them in the course of his official travels, sees the missions in operation, and does considerable volunteer work for them. Trinity Church, Monrovia, of which the Rev. W. Davies-Jones is rector, with some eight hundred members, is now self-supporting. Mr. Adorkor reports that new developments in travel are very effective in opening up the country.

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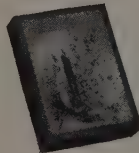
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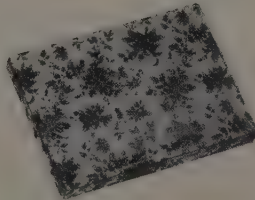
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Gradually the room stilled. The pilot finished, closed the book. "There's my 'bedtime story'. If I should come down tonight I should like to feel those thoughts were my last."

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The Rev. James M. Owens (center, foreground), who on June 1, retired as rector of St. Mark's Episcopal Church, Shreveport, La., receives one of the highest compliments a civilian can be paid as he is honored by a review of troops at Barksdale Field, La., in appreciation of his many services rendered to men and women in uniform.



Photograph by Army Air Forces
FORTH—September, 1944

Alaska Hospital Is Community Blessing

THE out-patient department of Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, keeps Dr. Lula Disosway and her staff busier than any other department according to the hospital's recent annual report. Medical treatment was given to 3,835 patients and the hospital staff took care of 3,748 old and 87 new patients at the clinic.

During the year the twenty-four-bed institution admitted 244 in-patients totaling 7,287 hospital days. Dr. Disosway performed 102 operations.

In addition to the out-patients treated in the clinic, more than two thousand village calls were made, visiting and caring for the sick in their own homes.

Bishop John B. Bentley, commenting on the hospital's report says, "It is a splendid report, showing at a glance that the hospital again proved itself a blessing to the whole community and to those living within a wide radius of Fort Yukon."

• • •

THE BISHOP of the Panama Canal Zone, Harry Beal, took part in the enthronement of the Rt. Rev. William James Hughes, as the new Bishop of British Honduras, on St. John the Baptist's Day, June 24, in the Cathedral of St. John the Baptist, Belize.

Opportunity in Cuba

(Continued from page 9)



Mr. Franklin boards a gas car at Sabanasco, Cuba.

Small chapels and rectories are needed in many places, and as the work expands more needs will develop. There are a number of large places where the Episcopal Church has no work and where there are fine opportunities.

A ten by twelve house with a lean-to kitchen is the abode of most of the more than four million people of Cuba. The frame of the house is of light poles; roof and sides are thatched with leaves of the royal palm. The main part of the house is divided into two rooms where not infrequently live a man and wife and six children.

For most of these people in the rural areas there are no educational facilities. Very little has ever been done for their religious nurture. They welcome the ministrations of the Episcopal Church, and where it is possible to gather them into congregations they are loyal and enthusiastic. Church work in these rural areas is difficult as almost all transportation is by rail; roads are limited to one main highway, except near the cities. Most of the travel is on horseback; oxen supply the power for farm work.

The economic condition of these rural Cubans, heretofore pitifully low, is showing some improvement because of the enactment of laws limiting the employment of foreigners and setting a minimum wage scale. The chief dif-

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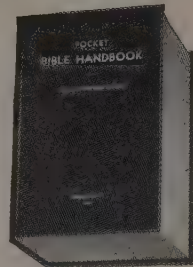
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ficulty is the seasonal character of the work in the sugar-cane mills and fields and the lack of individual holdings of land which might provide a large part of the necessary subsistence. This low economic status limits the opportunity for self-support of the Church outside the larger centers.

Because of the lack of adequate public educational facilities except at the college level, the Episcopal Church in Cuba has tried to provide for this need through the establishment of parochial schools in the smaller places and grade and high schools in some of the cities. It is through these schools that the Church has its best opportunity to develop men for a native ministry, which is the great need for the future.

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THE REV. ALBERT RONALD MERRIX, rector of St. Paul's, Oakland, Calif., largest parish in the Diocese of California, will begin his new work as National Council Field Officer in the Eighth Province on September 15.

Born in Shoreham, England, in 1893, he attended Brighton Municipal Secondary School, was graduated from Bishop's College, and had business experience both in Canada and the United States. He decided to enter the ministry and was graduated from the Divinity School of the Pacific in 1932. He became rector of St. Paul's the same year, and leaves it now with a doubled communicant strength of 1400.

He is a member of the Standing Committee of the Diocese of California, Dean of the Convocation of Oakland, a trustee of the Church Divinity School of the Pacific, a member of the Forward Movement Commission, and until recently was chairman of the diocesan Forward in Service group.

Mr. Merrix has always been active in civic, inter-church, and community affairs. He is president of the Eastbay Ministerial Fellowship and was appointed by the Mayor of Oakland as chairman, and the only clergyman on the Chamber of Commerce Committee on Social Welfare and Recreation for the City of Oakland, a group which is engaged in postwar planning.

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"THE most imposing feature of the native village was the church," writes Chaplain Charles H. Buck, Jr., formerly of St. Paul's Church, Crownsville, Md., of a visit to a South Pacific island, "a handsome building of home-made concrete, decorated inside with inlaid pearl shell. In the absence of the missionary, the king, a benign old gentleman with great dignity and piety, was conducting services. His speech of welcome was deeply moving, assuring us the village was honored by our presence, and offering us any assistance we might desire. Our doctor spent every minute of his time treating the sick, and we left a large supply of medicine and hospital equipment for the native dresser, a cultivated member of the village who had had a couple of years of medical school. The schoolmaster had prepared for our friendly invasion by teaching all the children to sing the Star Spangled Banner, which they sang with such expression it caused ripples along the spine!"



The Rt. Rev. G. F. Cranswich (left), recently enthroned in Hobart Cathedral as Bishop of Tasmania, visited the Presiding Bishop at National Headquarters.

"AMERICAN fliers stationed near the Burma Road adopted many of the fugitive children, paying the missions for their support," says Deaconess Julia Clark. One young lieutenant was lost with his plane in flames. Three young airmen adopted the child he had been supporting.



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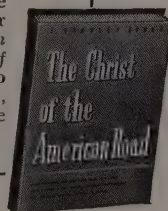
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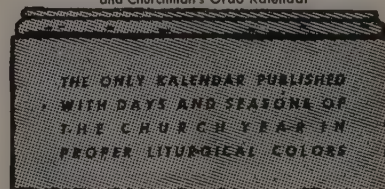
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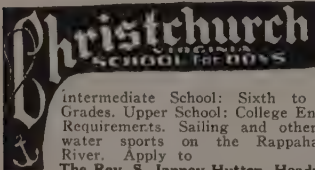
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Chaplains' Armor

(Continued from page 11)



Lt. Gen. Walter Krueger, commanding Sixth Army in New Guinea, leaves chapel after a service of Morning Prayer.

Church's Army and Navy Commission, the Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts, chairman, and the Rev. Henry B. Washburn, executive secretary. Members include several bishops, a number of priests, a few chaplains and ex-chaplains, and laymen.

Transition periods are always periods of great danger and great vulnerability to discouragement and temptation, and it is extremely unlikely that the transition of the Armed Forces from a wartime to a peacetime footing will be any exception. Certainly it would be unwise to count on its being such. May the Church, through the Army and Navy Commission, keep her chaplains so armored until the last man, and woman too, has taken off the uniform, and is back again within the ministrations of the home parish church.

• • •

Five stars go to St. James' Church, West Hartford, Conn., for the renewal of its 100 percent parish subscription list to FORTH for the fifth year. St. David's Chapel, Washington, D.C., is the latest addition to the list of 100 percent parishes.

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Conscientious Objectors Engage in Unique Tasks

BISHOP W. Appleton Lawrence, chairman of the Joint Commission of General Convention on Conscientious Objectors, reports a gratifying response to the Commission's appeal for \$20,000 for the support of Episcopalians in Civilian Public Service camps.

"The fact that the appeal went out in June and there could have been, perhaps, no worse time as the invasion followed shortly after, is the chief reason the response, though slow, is encouraging," says Bishop Lawrence, "nearly \$2,000 having been contributed by midsummer."

Episcopal conscientious objectors, of which there are eighty-one, are contributing their services to special projects in CPS camps throughout the United States.

One Churchman, in a Denver, Colo., camp, assists in conducting the services in St. George's Church there, in the absence of a rector. "We celebrate Holy Communion in a unique way," he writes. "A deaf mute clergyman performs the special duties of the priest, while I read the entire service aloud." This young man has also helped in reorganizing and redecorating the church in his free time.

"This experiment has been very successful and the doctors are well pleased," writes another Churchman in a CPS camp devoted entirely to atypical pneumonia experiments. "The bugs gave me up as a bad job—I couldn't raise a symptom! A new 'guinea pig' experiment is to open soon at Rochester (N.Y.) General Hospital, in nutrition and diet. CPS men will serve as orderlies and laboratory assistants and there will be an opportunity to take classes at Rochester Theological Seminary."

General Convention voted in 1934 to petition Congress to secure for men of the Episcopal Church the constitutional right of the conscientious objector. That right is upheld.

CPS camps are operated by the Friends, Brethren, and Mennonites, who pay for the support of those whose family or Church cannot. The Joint Commission of General Convention is now receiving contributions for the support of Episcopal CPS men in order to repay the historic peace churches who have assumed this responsibility.

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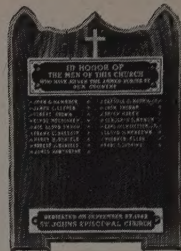
FIFTY years ago, Lucien Lee Kinsolving, later the first Bishop of Southern Brazil, presided at the first convocation of the Brazilian Church. The Annual Council met this year in Rio Grande, when the Rt. Rev. Athalicio T. Pithan, suffragan bishop, observed the fourth anniversary of his consecration.

Reports presented to the Council show a steadily growing Church in Brazil. Increased giving reflects the activities of growing parishes. During the past year, chapels have been erected near Sao Gabriel in Rio Grande and at Sete Barras in Sao Paulo. Two parish houses have been completed in the State of Sao Paulo, one at Pereira Barreto and the other in the City of Sao Paulo.

The Church has also gained by additions to the ranks of native clergy. Eight deacons were advanced to the priesthood during the year, while the seminary at Porto Alegre is giving instruction to six postulants, and four young men are taking a pre-theological course in the Institute Jose Manoel de Conceicao. The Ven. G. U. Kriskhe, Archdeacon of Porto Alegre, is giving a course by correspondence to three catechists.

Veteran Japanese Dies

A DELAYED MESSAGE from Tokyo announces the death, last May, of the Rev. J. H. Kobayashi, headmaster of St. Margaret's School, Tokyo, from 1910 to 1940, and chaplain from 1903 to 1940. Under his direction, with Miss Gertrude Heywood as American principal, St. Margaret's, enrolling from 400 to 600 girls, came to be one of the finest schools in Tokyo, or in Japan. After he retired as head, Dr. Kobayashi continued as councilor and a member of the board of trustees. Bishop Charles S. Reifsnider, formerly of Tokyo, who knew Dr. Kobayashi well and worked with him for many years, writes, "Dear old Dr. Kobayashi loved and prayed for perpetual peace between his beloved adopted country, America, and his native land. I know he has done much to strengthen the Christian attitude at the school in these war days, and I know how his heart has been rent by the present warfare between his two loved countries."



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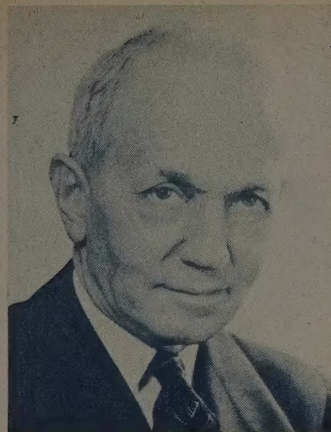
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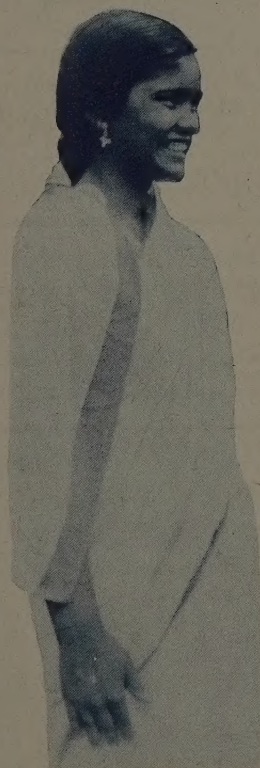
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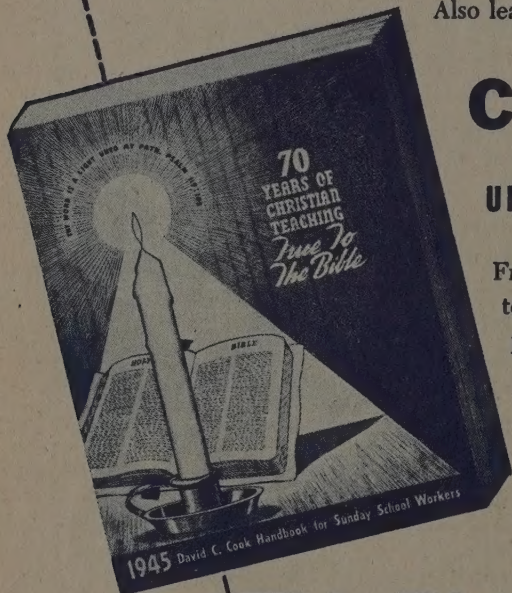
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